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LONDON, SATURDAY, OCTOBER 17, 1914.

[ONE PENNY.]

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OCTOBER CONTENTS.

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- I. The Greatest Thing in the World.
- II. A Spiritual Resurrection.
- III. The Uses of Adversity.
- IV. Reaping as we Sow.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 18.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Mr. E. BRIDGER ATHAWES. Subject, "The War."
Æolian Hall, New Bond-street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11, Pioneer Preacher. Evening, closed for United Service.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. ARTHUR S. HURN, B.A.; 7, Rev. FRANK K. FREESTON.
Finchley, Granville-road, Ballards-lane, 11, and 6.30, Rev. BASIL MARTIN, M.A.
Finchley-road, N.W., The Hall, No. 158, 11, Dr. AMHERST D. TYSSSEN, D.C.L.
Forest Gate, Upton-lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
Hackney, New Gravel Pit Church, Chatham-plate, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11, Rev. E. SAVELL HICKS, M.A., of Dublin. No evening service.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. F. MURFORD, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High-road, 6.30, Mr. E. CAPLETON.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland-road, 7, Mr. F. W. ROSS.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. J. BEGG.
University Hall, Gordon-square, W.C., 11.15, Rev. H. D. ROBERTS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. PRIESTLEY PRIME.
Wimbledon, Smaller Worple Hall, 7, Mr. H. SMITH.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON. Anniversary services.
Woolwich, Co-operative Hall, Herbert-road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. ARTHUR C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. S. LANG BUCKLAND.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODDLE SMITH.

BOURNMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. EDGAR DAPLYN.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Unitarian Free Church, Liberal Club Rooms, Downing-street, 11.30.
CHATHAM, Unitarian Church, Hamond-hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7.
EDINBURGH, St. Mark's, Castle-terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South-street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11, Rev. F. HEMING VAUGHAN; and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11, Rev. WALTER SHORT, B.A.; 6.30, Rev. Principal S. H. MELLONE, M.A., B.Sc.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. S. A. MELLOR, Ph.D.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, Upper Brook-street, Free Church 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, DUDLEY INSTITUTE, 11 and 6.30, Rev. W. F. TURLAND.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.
Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFOETH.
ADELAIDE, S. AUSTRALIA.
Unitarian Christian Church, Wakefield-street 11 and 7, Rev. WILFRED HARRIS, M.A.
MELBOURNE, AUSTRALIA.
Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
VICTORIA, BRITISH COLUMBIA.
First Unitarian Church, corner of Fernwood-road and Fisgard-street, 11, Rev. H. E. B. SPEIGHT, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE fall of Antwerp seems to bring the war appreciably nearer to our own shores. For Germany it is simply another black entry in her book of shamefulness. She entered Belgium as a brigand, and it is as a ruthless brigand that she has behaved ever since. It is an object lesson to the world of the demoralisation which follows in the train of a cynical violation of treaties. Small neutral countries must always be weak in a military sense. They exist and prosper in reliance upon the honour of stronger neighbours, who have sworn to protect them. They also act in many cases as buffer states between jealous Powers, and create a sphere of common interest, which it is agreed must never be disturbed by any attempt to win over the neutral country to our own side. Their existence is the best illustration which we have possessed hitherto of the international mind.

* * *

CONSIDERATIONS of this kind throw the principles which are in conflict into very clear relief. The whole trend of civilisation has been in the direction of giving strength and extension to the international mind. The honourable agreements of commerce, the Hague conventions, recognition of treaties as something more than scraps of paper, the cordial fellowship in things of the mind among men of different race, all these have woven a network of mutual understanding, and enlarged the area of common thought and action. It is this invisible moral fabric which Germany is engaged in tear-

ing to bits. It is to resist her brutal attack upon our common civilisation that we have put our armies into the field. We are fighting the battle of the international mind, the moral instrument which alone can mitigate the fierceness of national rivalries and save us from the curse of war without end. When the conflict is over we shall have to repair the rents which have been made in its delicate texture, and the small neutral countries must be restored to a position of honour and security.

* * *

THE darkness of London is in everybody's mouth. We have grown so familiar with the glare of electric lights in all the chief thoroughfares that we had almost forgotten the days of dim gas lamps and carriages lit by candles. But the seasoned Londoner remembers and does not object to this temporary revival of the days of his childhood. How noble the great buildings look as they climb into the night sky, or the dark waters of the river, once again reflecting the stars. No doubt to some people there is an element of inconvenience, it may even be of fear. But the discipline is good for us. Life cannot go on at its normal pace. We are at war, and we ought to remember how near it is to our own shores.

* * *

THE Home Office Report, which was issued last week, should do much to allay the German spy fever among us. It is a very sensible document, neither exaggerating nor minimising the danger of the German system of espionage, and setting forth in plain terms the steps which have been taken to combat it. Many busybodies in the Press have taken for granted that they knew all about dangers which the Home Office was too stupid to find out for itself, and many lurid stories about hidden stores of arms and bombs have

been in circulation. We are now informed on the highest authority that the spy organisation, which had been established before the war, has been broken up, that there is good reason to believe that it has not been re-established, and that no store of effective arms—still less any bombs or instruments of destruction—have so far been discovered. There is, moreover, the assurance, which can only have been needed by people to whom suspicion has become a form of chronic distemper, that the police have not gone to sleep after their initial success, but are still making every effort to watch and detect any attempt to convey information to the enemy.

* * *

THE Belgian delegates, who have just returned from their mission to the United States, are satisfied that their visit has produced an excellent effect. Nothing in the way of a formal pronouncement was to be expected, but public opinion has been stirred, and President Wilson received them with cordial sympathy, and in his reply, while observing strict neutrality on all political issues, used expressions of warm admiration of the Belgian people. The delegates are satisfied that the German campaign of detraction in the United States, organised by an unscrupulous Press bureau, has overdone itself and is bringing about its own nemesis.

* * *

THE reply of President Wilson to the telegram sent to him a month ago by the German Emperor is reported to be in the following terms :—

“ I have received your Majesty's important communication and read it with the greatest interest. I feel much honoured that you should have applied to me for an impartial judgment as representative of a really disinterested nation which sincerely wishes to learn the truth. You will, I am sure, not expect me to say more. I pray to God

that this war may soon be ended. A day of settlement will come, when I am convinced the nations of Europe will unite to end their differences. Whoever has been in the wrong will learn the sequel, and the responsibility will fall on the guilty.

"The nations of the whole world are unanimous in thinking that the final settlement must involve complete agreement. It would be unwise and too early for a single nation disinterested in the present war, it would even be irreconcilable with its neutrality, to form or express an opinion.

"I am speaking so openly because I know that you expect and wish that I should speak as a friend to a friend, and because I am convinced that my reservation of judgment till the termination of the war, when all events and circumstances can be reviewed as a whole, must recommend itself to you as the true expression of sincere neutrality."

* * *

We are not surprised that the English admirers of Nietzsche—they are fortunately a very small sect—have been at some pains to dissociate him from recent happenings in Germany. It is quite true that in the Nietzschean repertory of contempt there are many hard sayings about Germany and the German spirit. Few of the aristocratic scorers of common men are prepared to accept the unlovely applications of their own doctrine. But it is just by their application to ordinary life that their ethical principles must be tested. If the Gospel of the Superman cannot bear contact with the vulgar world without breeding moral monstrosities it is a false gospel. In one man the worship of the superman takes the form of lofty exclusiveness, in another that of scornful pride, in a third that of the mailed fist. They are only temperamental varieties of the same creed, and the man who gave it its chief vogue, employing all the resources of a rich and lurid rhetoric in its service, is responsible for his own truculent offspring, even though he may have cursed them before they were born.

* * *

MR. HARDY, in the columns of the *Manchester Guardian*, holds his own serenely against the specialist critics who have rebuked him for some plain words about the evil influence of Nietzsche. After quoting the following words by Nietzsche himself:—"Ye shall love peace as a means to new wars, and the short peace better than the long. . . . I do not counsel you to conclude peace but to conquer. . . . Beware of pity,"—he continues:—

"He used to seem to me (I have not looked into his works for years) to be an incoherent rhapsodist who jumps from Machiavelli to Isaiah as the mood seizes him, and whom it is impossible to take seriously as a mentor. I may have been wrong, but he impressed me in the long run, owing to the preternatural absence of any overt sign of levity in him, with a

curious suspicion (no doubt groundless) of his being a first-class Swiftian humourist in disguise. I need hardly add that with many of his sayings I have always heartily agreed; but I feel that few men who have lived long enough to see the real colour of life, and who have suffered, can believe in Nietzsche as a thinker."

* * *

MR. A. CLUTTON BROCK, in a letter which appeared in the *Times Literary Supplement* last week, also supports the contention of a moral relationship between Nietzsche's Superman and that of the Prussian.

"Christianity," he says, "appeals to experience and practice, while Nietzsche gives us a theory based upon observed facts. So does the Prussian; he has observed Prussian and other people, and as a result he believes that Prussians are superior to the others, and that because of this superiority it is their duty to dominate the world. It would also be the duty of Nietzsche's Superman to dominate the world for the same reason. The only difference is that his superman is imaginary and the Prussian is real. Nietzsche was ever so much finer than the Prussian, for he was not content with himself, whereas the Prussian is; but from the Christian point of view he and the Prussians are heretics of the same kind, and the Prussians are only drunken helots of his heresy. We may admire Nietzsche without admiring the Prussians, but we have a right to say that they prove what becomes of his doctrine when it is held by stupid men. It makes them more stupid. Whereas we believe that the Christian doctrine, when it is held by stupid men, makes them wiser; that, in fact, it is impossible to produce a drunken helot of it."

* * *

THE first of the "Deansgate Lectures" for the present season was given by the Dean of Durham on Tuesday. Taking as his subject "The Issue of Kikuyu," he deprecated the policy of endless competition which was involved in the exclusive claims of the episcopacy.

Anglicanism, he said, had even better things than episcopacy to contribute to the Christianity of the future. Its liturgical tradition and its tolerant theology were perhaps its best possessions, and he himself would be disposed to add its sense of national religion. It ought to be made a condition of all negotiations between the churches that the form of church organisation was secondary and not essential. That was certainly the doctrine of the Anglican Church, as stated in the Thirty-nine Articles, and as certified by the tenour of its history as a reformed church. The lamentable failure of the Lutheran Church in Germany to rise above the merely national point of view was not unconnected with the strange lack of fraternal relations which had marked the churches of the Reformation from the first. For the existing isolation the Church of England was not wholly

guiltless. In the new Europe that was to come there would be need for every healing and unifying agent to bind up the wounds. Of all such agents the Christian Church should be the most active; but the Church which lost its sense of proportion and pushed in the forefront the exclusive functions of its own ministry could not perform the part of peacemaker.

* * *

THE Irish Literary Society celebrated the centenary of the birth of Thomas Davis on Wednesday evening, when remarkable tributes were paid to his memory by Dr. Sophie Bryant, who presided, and Mr. T. W. Rolleston. Thomas Davis belonged to a group of Irish patriots who have hitherto received far too little attention from the English mind. He was not a nationalist of narrow aims, but a political prophet of far-reaching vision. His watchwords were nationality, unity, and liberty, and in his burning love for his own country, combined with a sense of its place in the confederation of nations, he had much in common with Mazzini. He died of fever in Dublin in 1845, in his 31st year, leaving an imperishable memory to his friends. His centenary should send many readers to his biography by Sir Charles Gavan Duffy, and to the volume of selections from his prose and verse, edited by Mr. T. W. Rolleston, which is to appear in "Every Irishman's Library." In both they will find much to help and inspire the patriot mind at the present moment.

* * *

LAST week we were able to report that the policy of providing adequate instruction in the art of teaching for divinity students, which we have often advocated, has been adopted by the Presbyterian College, Carmarthen. It is an example which we hope will be widely followed. The practical needs of the ordinary minister in school and parish require far more attention than they usually receive during his years of special education. The ministry is a teaching profession. Most men who enter it are bad teachers, and they remain bad teachers all their lives. This state of things is as discreditable as it is unnecessary. Probably the dull ineffectiveness of the ordinary theological college, with its endless supply of lectures and the lack of any adequate scheme of stimulating education for the work of life, has a good deal to do with the shortage in the supply of able candidates for the ministry.

* * *

JUST as we go to press we receive the welcome intelligence that the public-houses in London are only to be open from 10 a.m. to 10 p.m. This is an instalment of the policy which we recommended last week, but it is the duty of public opinion to press vigorously for more.

THE TASK OF THE PEACEMAKER.

—*—

WE published a letter last week pleading with us to remember the Christianity of peace. We hope that our correspondent will believe us when we say that we keep the subject continually in mind. Where, perhaps, we differ is in regard to the measures which we ought to adopt in order to fulfil the task of the peacemaker in the noblest possible way. Upon this matter a few remarks may not be out of place.

But first of all let us dwell for a moment upon the ideal of peace, and the duty to promote peace, which all Christians accept. We believe that it is the divine Will for us that men and nations should dwell together in brotherly accord. We believe that the appeal to the sword for the purposes of conquest and domination is an evil and accursed thing. We believe that the hot passions of cruelty and hatred, of malice and revenge, which inflame the heedless votaries of war, are deadly poison to the soul. We believe in peace, not the sentimental affection for ease and quietness, but the fruit of difficult self-control, of the due observance of the claims of justice and honour even when it is to our own hurt, of suffering borne unselfishly for a good cause. To this peacefulness the Christian must be always loyal in his own heart. He must also give his strength to the task of creating reverence for it in the lives of other men. Through the co-operative effort of Christian hearts and wills it can be made one of the effective moral forces of the world. It is not merely a hatred of war; it is a conquering affection for something that is better than war. Our abhorrence of war may be a very feeble contribution to the cause of peace, unless it is quite plain that the abhorrence is that of a robust character and a practical mind.

For this reason it appears to us that heated language about the evil of war is of singularly little use at the present time. It is employed sometimes as an argument for stopping the struggle at the earliest possible moment or for distributing blame equally among all the combatants. In this way the moral issues of the conflict may be obscured, and some people of good intentions may be led to squander their

energies upon dreams of a patched-up agreement when they ought to be working for an enduring peace. If the peacemaker runs some risk of being dismissed as a hopeless crank, let him at least ask himself whether he has shown practical sagacity in speech and action before he rails against the war-fever of the public. As a matter of fact our people are not the victims of war-fever at all. They are painfully interested and excited. They are full of grim determination. They are eager to defend their own country. They are hot with anger against the wrongs of Belgium. But they do not love war. They do not believe in war as an end in itself. They have simply accepted it as better than acquiescence in public outrage against justice and freedom. We must discredit the name of war, was the advice of VICTOR HUGO. It has never been so widely discredited before. It is a golden opportunity for the peacemaker, if he has patience and resource, and acts not as a sad spectator of the struggle, hardly touching it with the tips of his fingers, but as a valiant defender of public right and a loyal friend of his country's cause. May we venture to describe in a few words some of the essential virtues of the peacemaker at the present time.

He must, in the first place, never allow his hatred of war to make him blind to moral distinctions. He must face the facts as they are and not as he would like them to be, because it is facts as they are which determine his duty. In the case of a war into which nations have drifted blindly through ignorance or misunderstanding the blame may be equally shared, and a candid acknowledgment that it is so may lead to restored friendship. But when a war has been carefully planned for years, and the preparations have included the cultivation of animosity as well as the manufacture of guns, it is vain to suppose that peace can come either quickly or easily. It becomes a conflict between two opposing principles of civilisation, between good and evil, and the violated moral relationships can only be restored when the evil spirit has been cast out. We are engaged in a struggle which can never be settled by a policy of give and take. It is the fundamental rights of nations, not merely little bits of territory, which are involved. We cannot yield so long as the menace of Prussian militarism is unbroken. These are the essential facts which must never be absent from the mind of the peacemaker. If he ignores them and spends his time in discussing

war in the abstract, public opinion will condemn him as a futile person, and against that verdict we fear there can be no appeal.

Secondly, the peacemaker must beware of the spirit of captious criticism. He must never pose as the one righteous man, whose wisdom might have saved us from all the blunders of the politicians. Let him remember that political sectarianism may easily degenerate into moral disease. Public opinion is one of the chief safeguards of our liberty, and there is no part of our policy which we wish to withdraw from its cleansing influence. But this is a very different thing from the suspicion that the great men who guide public affairs are less worthy of trust, or less capable of loving peace and ensuing it, than we ourselves should be in a similar position. Those of us who do not sign manifestos and segregate ourselves into small groups at the present time, because we believe in working with the nation and for the nation without badges and party cries, are possibly taking the best course which is open to us to make the principles of Christian peace prevail.

Of all men the peacemaker ought to be the most confident and in a sense the most happy. He has defied appearances and his hope is firmly anchored within the veil. But he has still to learn the elements of human nature, if he does not realise that he himself must be the chief argument for the faith which is in him. If he is strong and radiant, brimful of human sympathy, tolerant in judgment, generous in admiration, he will win men by the influence of his own character for the gospel of peace. But if he is the victim of depression and low spirits, absorbed in his own pathetic misery, unable to meet our loud and evil days with the glad watchwords of faith and liberty and love, who will stay to listen to him? No one wants to join hands with the ally of a defeated Deity. We have met some men recently, peacemakers almost by profession, who creep furtively about the world like accomplices in a murder. In a sense we are all guilty accomplices in whatever evil is done under the sun—that is part of the mystery of our moral freedom and our social influence. But we are here to fight the evil and to make our peace with God. We live in an imperfect world; all the greater is our need of cheerful courage and a good understanding, if we are to help the world, as much as one generation can help it, in the long struggle for perfection.

Good Thoughts for Evil Times.

GREAT art Thou, O Lord, and highly to be praised; great is thy power, yea, and thy wisdom is infinite. And man would praise thee, because he is one of thy creatures; yea, man—though he bears about with him his mortality, the proof of his sin, the proof that thou, O God, dost resist the proud—yet would man praise thee; for thou hast created us unto thyself, and our heart finds no rest until it rests in thee.

ST. AUGUSTINE.

If even we may be nearer to barbarism than most people believe, we are also perhaps nearer to our ennoblement than most people hope.

BARONESS VON SUTTNER.

THE prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah after He had passed by; and so it fares with our search for Him in the wrestlings of the world. It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away 'proclaim their original,' and if you will but listen reverently you may hear the receding centuries as they roll into the dim distance of departed time, perpetually chanting 'Te Deum Laudamus,' with all the choral voices of the countless congregation of the ages.

BANCROFT.

NATIONALITY.

A NATION'S voice, a nation's voice—
It is a solemn thing!
It bids the bondage-sick rejoice—
'Tis stronger than a king.
'Tis like the light of many stars,
The sound of many waves,
Which brightly look through prison-bars
And sweetly sound in caves.
Yet it is noblest, godliest known
When righteous triumph swells its tone.

A nation's flag, a nation's flag—
If wickedly unrolled,
May foes in adverse battle drag
Its every fold from fold.

But in the cause of liberty,
Guard it 'gainst Earth and Hell;
Guard it till Death or Victory—
Look you, you guard it well!
No saint or king has tomb so proud
As he whose flag 'becomes his shroud.

A nation's right, a nation's right—
God gave it, and gave, too,
A nation's sword, a nation's might,
Danger to guard it through.
'Tis freedom from a foreign yoke,
'Tis just and equal laws,
Which deal unto the humblest folk
As in a noble's cause.
On nations fixed in right and truth
God would bestow eternal youth.

May Ireland's voice be ever heard
Amid the world's applause!
And never be her flag-staff stirred
But in an honest cause.
May freedom be her very breath,
Be Justice ever dear;
And never an ennobled death
May son of Ireland fear!
So the Lord God will ever smile,
With guardian grace, upon our isle.

THOMAS DAVIS.

[The Irish patriot, the centenary of whose birth was celebrated on Wednesday, October 14.]

INTO the hands of thy blessed protection and unspeakable mercy, O Lord, I commend this day my soul and my body, with all their faculties, powers and actions; beseeching thee to be ever with me, to direct, sanctify and govern me in the ways of thy laws and in the works of thy commandments; that through thy most mighty protection, both here and ever, I may be preserved in body and soul, to serve thee, the only true God. Amen.

BLESS us, O Lord, with thy heavenly benediction; that we may at all times rejoice in thy strength, and trust in thy loving kindness. Amen.

OUR ATTITUDE TOWARDS OUR ENEMIES.

THE October reviews and magazines have launched upon the public another flood of "War" articles and "War" discussions. Every point of view is represented. Some writers thirst for vengeance, and are wrought up to a white-heat of passion against the Germans; some would fain make excuses for our enemies, and condone their conduct. Some are bold to declare that all war is unrighteous, and that Christianity is only to be upheld by

refusing to engage in it on any pretext; whilst others again assert that this is a holy crusade, a war to end war, and that we must fight with all our force for peace.

Amidst this welter of conflicting opinions, THE INQUIRER has spoken with no uncertain voice. It is a tribute, perhaps, to the strength of the friendships which it has gathered round itself that that "mush of concession," which Emerson says should never exist between true friends has been conspicuous by its absence. Certainly the letters of protest and disagreement which it has published lately have been as remarkable for their lack of bitterness and acrimony as for their force and sincerity. And the two elements, as Emerson tells us again, which go to the composition of friendship are sincerity and tenderness. Everyone sticks to his opinion still; but he has expressed his own and listened to his neighbour's with perfect courtesy. This is as it should be. All remain friends, with a friendship now cemented by that strongest of all bonds where sympathy exists, disagreement. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

But, though we may realise to the full how far more precious sympathy is than any mere agreement, it is right as well as pleasant to dwell sometimes on points where we are all at one. One such presents itself to-day as a rallying ground for the forces of Christianity, more vital, even, than the issue of war or no war. It is this: Shall we love our enemies or hate them?

One would think from reading a certain type of article, and hearing a certain type of conversation, that we had decided to abandon Christ's teaching in this particular. We hope that no reader of THE INQUIRER can suffer this view to be expressed without being filled with indignation. If it were merely the halfpenny press and people lacking in education and refinement who offended thus, it would not be worth a protest.

But go into society drawing rooms, and you will hear scurrilous tales repeated about the Kaiser and his soldiers simply to raise a laugh. Open your expensive quarterlies and reviews, and you will find hatred flaming from every page. In the October *Nineteenth Century* there appears a poem by Wm. Watson beside which the denunciations of the imprecatory psalms almost take the guise of beatitudes. It is entitled "Funeral March of Kaiser Wilhelm II.," and here is a sample of its sentiments, which occupy several pages:—

Into the night
When he is spurned,
Give him outright
All he has earned.

Wrath like a flame,
Pain that sears,
Hotter than shame,
Hotter than tears;

Vengeance fell,
Hunting his ghost;
All that in hell
Tortures most.

Most of us would agree that such is not the Christian attitude towards our enemies. But what is? To pretend that they are

friends is out of the question; they have been guilty of sins we abominate and loathe; they have for the time being forfeited all right to our friendship; we can never claim to be on the side of the angels again if we let their wickedness go uncourged. The problem is the old one of separating the sinner from his sin, of loving the one whilst hating the other. How this is to be done has been shown sublimely in the life of Christ, and that of some of his closest followers. They realised what we are so apt to forget, that sick souls demand infinitely more tender redemptive love and care than sick bodies. How ready we are to pity the victims of physical ills! How we vie with one another in alleviating the sufferings entailed by disease or poverty, in inventing means to arrest the spread of infection or of distress. And yet, when human beings become the prey of moral evils far more dangerous and more painful, how we turn from them in horror and indignation. We think that the shivering beggar in the street who commands our compassion and our coppers by his pitiful tale of hardship and privation forfeits all claim to them when we prove him an impostor, and see him spending our money in the nearest public-house. But, in reality, his need is infinitely greater than we thought, the part we have to play infinitely more difficult. Instead of merely relieving his physical necessities, there is an immortal soul in peril which we must try to save. The physical miseries of the man sick of the palsy, whose pitying friends brought him to the great Healer, must have been patent to all beholders. But Jesus saw that they were the lesser evil, and it was to the healing of the greater that he addressed himself: "Son, thy sins be forgiven thee."

Those who seek to soften our hearts towards the Germans by minimising their guilt have not begun to understand the Christian attitude towards enemies, nor the temper of mind which sees in the arrogant War Lord the most pitiful figure in Europe. We fear for him, all unwittingly the victim of a malignant, soul-destroying growth of pride and militarism—a growth which all his words and actions are causing to spread with deadly rapidity. We do not cry—God grant we may never cry—"Lord, I thank thee that I am not as this Kaiser"; rather we bow our heads in penitence at our own unworthiness, and breathe the prayer of our Master, "Father, forgive him, he knows not what he does."

But to let so grievous a sin against humanity as is represented by Prussian militarism go unpunished would be the basest cowardice. This canker at the heart of modern civilisation must be removed at all costs. At what cost but that of war, I am at a loss to see. In any case, we cannot cut deep into the very heart of a nation without wounding it. And the more thoroughly we do our work, the more clear and complete our surgery, the greater will be the suffering and prostration of the patient. But those sufferings are redemptive, that is the point. We are not at war with Germany for vengeance or for pleasure, any more than the surgeon inflicts pain upon a diseased man for vengeance or for pleasure.

His work is a work of salvation. So is ours. And if we cease to remember that, we are as culpable as surgeons who, concentrating all their attention on the destructive side of their work, kill the patient in removing the disease. Though in the struggle to free Europe from this festering cancer many innocent lives must be sacrificed, and the price in blood and tears seem too heavy to pay, we must learn to think in higher terms than those of little, individual lives, and must realise that something more precious still is at stake. All life is one, say the wise Eastern sages. We are not fighting now for the redemption of a class or of a nation. The struggle is on so gigantic a scale that we are fighting for the maintenance of the One Life itself, free and undefiled. Whether we meet with victory or defeat, we must tolerate no tampering with the channels through which it reaches us, though its essential glory no earthly power can dim or enhance.

The price must be paid on the one hand, and exacted on the other. We must not stay our hand till either the awful work is done, or we have perished in the doing. But we persist because we love the whole human race, not because we hate a part of it. And those who allow anything so miserable and petty as personal hatred to influence their words and actions are doing nothing less than trying to transform the Purgatory of Europe into its Hell.

IN MEMORY OF AN ENGLISH OFFICER.

RUSSELL KENNETH SWANWICK, whose death in action with the expeditionary force in France has been briefly announced, was the third surviving son of Mr. and Mrs. Russell Swanwick, of the Royal Agricultural College Farm, Cirencester. He was educated at Uppingham and Trinity College, Cambridge, and studied land agency. He was also for a year a student of the Royal Agricultural College. He was among the first to join the Officers' Training Corps at the College, and afterwards passed into the officers' reserve of the 1st Gloucestershire Regiment.

There are some lives which cannot be written; they seem to have been *lived*, unconsciously spreading a radiance which we are aware of but cannot define. They do not enter the lists against social evils; they do not write, or utter glowing words as preacher or teacher; they just are pure and brave, tender and true, never sitting in judgment on the failings of others. They are found walking always along the high, white path of duty, and this with no conscious strain, just simply and joyfully, at home on it; they cannot see any other path, always unselfish, generous, and unfailingly helpful. There is an American expression, "He is a man to tie to," and this comes from the boatmen of the Mississippi River. The flow is so strong that piles are driven along its course at various places, and some are strong and true and some fail, and the strong ones are the ones to tie to, so these I write of, and this one in particular of whom

I write was a man to tie to, and would never fail.

If anyone should say they were negative virtues, one might reply, perhaps, the soldier who never let his King's uniform show moth or dust, nor his sword show any mark of rust, is perhaps the best fitted for the call when it comes, and so at the first call of his country he went with a solemn joy. He had seen the vision, the great task, to see it through or die in the attempt.

For what has he whose will sees clear
To do with doubt, mistrust, and fear,
Swift hopes and slow despondencies?
His heart is equal with the seas,
And with the sea winds, and his ear
Is level with the speech of these,
And his soul communes and takes cheer
With the actual earth's equalities—
Air, light, and night, hills, winds and
streams,
And seeks not strength from empty dreams.

Then the curtain was rung down over the greatest tragedy in the world's history, and only little gleams of sidelights were permitted to shine through, gleams which have shown England a nation of heroes.

Then the telegram from Lord Kitchener: "Deeply regret to inform you of the death of your son, killed in action."

Then silence again, and at last a letter on September 28 from his captain in command, telling how, on September 14, his brigade was very heavily engaged, and support was necessary, and "your son gallantly led his men to the support of his hardly pressed comrades; though wounded he still pressed forward, and was then mortally wounded and died instantaneously. He was much beloved by his fellow officers and by his men; an excellent officer, keen, brave, and always ready for work, regretted by all who knew him." Still later, a letter telling of the exact spot in Troyon Churchyard where he lies, with a cross roughly cut in wood, carved and inscribed by one of his fellow officers.

They shall grow not old as we that are
left grow old;
Age shall not weary them, nor the years
condemn:
At the going down of the sun and in
the morning
We will remember them.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RESPONSIBILITY FOR THE WAR.

SIR,—Nothing was further from my wish than to misrepresent Mr. Heath, and I sincerely regret having done so, quite unconsciously. As, however, others also seem to have misunderstood his letter, I hope he will not be sorry to have had an opportunity of disclaiming a view we wrongly attributed to him. I now understand Mr. Heath to maintain that all the Great Powers are "equally responsible,"

not for the *immediate*, but for the other causes of the war. He thus simply pushes the matter further back, but without, as it seems to me, being much less unjust. Among "the root causes of the war" Mr. Heath rightly includes huge armaments. How, then, stands the account in this respect? England proposed a year's naval holiday, and in other ways made known her anxiety to reduce the inflammable condition of Europe. Germany, on the other hand, so far from encouraging the offer, let it appear that her entire policy was in the opposite direction (cf., e.g., the diplomatic incident described by Mr. Asquith at Cardiff). It is rather hard lines to be condemned by Mr. Heath for provoking war, and at the same time to be held in derision as a decadent nation by Germany for ensuing peace. Far be it from me to say that we should not be sternly faithful in judging both ourselves and our country. But one has heard of persons being so intent on "uprightness" in this respect as to become "slanting-dicular"—on the other side,—a tendency which may easily degenerate into the quality which Mrs. Heap fostered in her precious Uriah.

But the historian of the future will have to pass judgment on these things. To-day other instant claims press upon us, who see the fire raging and spreading, thousands of lives being sacrificed daily, hundreds of thousands of innocent people wandering about homeless and wretched, while the criminals who are responsible are still at large, gloating over their infamous work. It is because the wickedness of it all is so fearful that I object to having my country (of whose fair name I am jealous) saddled with that share of responsibility which Mr. Heath says attaches to her.

It is satisfactory to be assured that Mr. Heath's first letter was personal, and not official.—Yours, &c.,

JAMES HARWOOD.

60, Howitt-rd., Hampstead,
October 13.

COMPULSORY MILITARY SERVICE.

SIR,—Mr. Short's quiet assumption that the inevitability of compulsion is a settled matter, and that it only remains to consider alternative proposals for giving effect to it, reminds me of a once famous "F. C. G." cartoon, referring to the negotiations that led up to the Boer war. "Brer Fox" (Mr. Chamberlain) asks "Brer Rabbit" (President Kruger) with what sauce he would prefer to be cooked and eaten. On Brer Rabbit replying that he had rather not be eaten at all, he is sharply reminded that he is "getting away from the point." To some of us it appears that, so far from this question having been settled in the affirmative, it has come very near to being settled in the negative, both by declarations of more than one member of the Government, and by the fact that voluntary recruitment has already given us more men than we can easily find officers for. Be that as it may, Mr. Short has shown himself kinder than Brer Fox, and after duly rebuking us for "getting away from the point," he has, after all, condescended to meet us on

our own ground. I have never before heard the maxim, *noblesse oblige*, used as an argument for squeezing round men into square holes. Among those to be so squeezed, and presumably to be shot if they refuse to serve, are the whole tribe of "conscientious objectors," whether non-resisters on principle or followers of Ramsay MacDonald and Keir Hardie, or the still unreconciled minority of Irish Nationalists. By the way, would any sane statesman, either in peace or in war-time, dream of applying conscription to the inflammable sister island? On the other hand, what would be the feelings of people in Great Britain, if they were subjected to it while Ireland was exempted? Doubtless a soldier with a national ideal is preferable, *ceteris paribus*, to one who has no thought beyond his pay; but the fact of compulsion has no tendency to turn a man into a patriot if he is not one already, while it necessarily brings into the ranks, to be a source of moral infection, any anti-national element which may exist (e.g., Poles and Alsations in the German army)—which element would be as harmless if left alone as was Irish disaffection during the Boer war. Conversely, the fact of receiving fair wages raises no presumption whatever of indifference to the national ideal, and the German sneer about our "mercenaries" was simply silly.

In conclusion, let me assure your correspondent: (1) That I am not one of those who "expect our Allies to enforce conscription." On the contrary, I should have expected still better things from them had their traditions permitted them to adopt our system, or some better system, of voluntary enlistment; it being a vulgar error to suppose that there is any limit to the numbers obtainable by adequate inducements which would not also apply to the numbers obtainable by compulsion. (2) That I should certainly describe our army at Mons as "national," and none the less had it happened to constitute the whole, instead of a part, of our forces. Mr. Short's use of the adjective in a quantitative sense is, to me, an entire novelty. I believe we have a national mission to teach our enemies and our Allies, as well as a section of our own people, a lesson of respect for personal freedom, and that we are doing so with considerable success.—Yours, &c.

ROLAND K. WILSON.

Richmond, October 12, 1914.

SIR,—I have had the misfortune not to see the correspondence upon this subject which preceded the Rev. Walter Short's letter in your current issue. I can therefore only guess as to its general nature. But there are one or two questions raised in the letter upon which I should like to ask a little of your space. I will not pause to dispute or to express my disagreement with the declaration that compulsory military service is "inevitable," except to say that (England being what she is) such a measure could only come about through the action of Parliament sanctioned by the people of the country; it could not be "imposed by Lord Kitchener." Nor is any other comment needed upon the suggestion that our Army

is "serving for motives of pay," than the fact that 439,000 men, to say nothing of the rejected candidates, in the first month of the war, were prepared to go and fight. They could hardly be accused of clamouring for the shilling a day. But Mr. Short continues by telling us that "we know now, what some of us refused to believe before the war, that England can be attacked by land, i.e., in France. 'Paris, then London!' is the sword hanging over our heads at the present moment." All I can say to this is that it is using the phrase "attack by land" in a very unusual sense, and I must admit at once, that if in regard to this country "attack by land" is to mean attack on France, or similarly attack on any other friendly neighbour, we are (so far as our own Army can do anything to prevent it) exceedingly vulnerable. But however that may be, the primary value of a conscript army is to prevent an attack by land upon its own country. England being an island cannot be attacked by land (in the narrower sense). She has therefore found in the past that her military requirements are fulfilled by keeping a small Army and a large Navy, and, so far as I am aware, the events of this war have in no way shown that she was wrong. Mr. Short, later on, in replying to Sir Roland Wilson, asks the question, "Has Sir Roland thought of the effect upon the general labour market of paying an army adequate to the situation?" I venture to think that such a question invites the retort—Has Mr. Short thought of the effect upon the general labour market, and upon the whole economic system of the country, of mobilising a conscript army in England?

Briefly, to make my point clear, I should like to make the following suggestions:—(1) That in modern warfare rapidity of action at the outbreak of hostilities is becoming a matter of ever-increasing importance. (2) That the great strategic value of a conscript army for England, as for any other country, would be that we could place a very large force in the field *quickly*; thus, if England were being "attacked by land in France," we could very swiftly bring into action an Expeditionary Force of much greater dimensions than 170,000 men, and no doubt avoid being "swept back from Mons." (3) That in any war in which England is engaged, it is vitally necessary to maintain her national credit, since the English system of finance and all the national activities depending thereon is the most intricate, the most far-reaching, the most sensitive, the most delicately balanced of any system in the world. (4) That the really potent weapon against England (if it could be used) is starvation.

What I wish to ask is this. Has Mr. Short thought of the effect on these things of calling out all the men in the country of military capacity? My suggestion is that it would strike England with the most deadly weapon with which she can be struck—starvation. It would bring the bulk of British industry to a standstill, as has been the case in France and Germany now. It would thereby paralyse the Government in meeting—as it has done in the present crisis—the menace of financial panic. It would

consequently add fearful stimulus to economic disorganisation, which once it had really started would lead only too rapidly to national bankruptcy and starvation. From the military and economic point of view England remains a great nation so long as her industrial system continues to work, and she is able to maintain a sufficient Navy to protect her shores and to protect her trade; but England, in a state of industrial chaos, would be a nation faced with a truly appalling disaster. Put in general terms, therefore, the point I wish to make is this: a nation is better able to maintain and use a conscript army in proportion as it is agricultural and self-supporting; it is less able to do so in proportion as it is industrial and dependent on overseas trade. An example of the former amongst great nations is Russia; the pre-eminent example of the latter amongst all nations of the world is England.

Finally, I would add that if Mr. Short suggests that it is the duty of the British Government not only to protect its citizens from attack, but also to protect Great Britain from "attack by land in France," and, also, presumably, from attack by land in Belgium or Holland, he is advocating a course of action wholly inconsistent with English military policy, with English foreign policy, and above all with what England has done in the supreme cause of liberty and peace.—Yours, &c.,

HENRY OST.

Hampstead, October 12, 1914.

SIR,—It is a pity that in discussing an important subject like this Mr. Short should beg the whole question by premising the inevitability of compulsory military service. It is ridiculous to talk about that being inevitable when, in nine weeks, over 600,000 men have been enrolled voluntarily—a number that would have been larger but for (a) the recent raising of the minimum measurements, (b) a percentage of rejections due to lack of expenditure until recent years on social reform; and thousands are still joining daily. The information that Mr. Short asks for would be interesting, but irrelevant and inconclusive, because, according to its founder, the Boy Scouts' movement is in no sense a military organisation, while Switzerland's defensive problem is entirely different from ours, and New Zealand's largely so. By-the-bye, Mr. Short can hardly have been a diligent reader of your pages during the last year or two, or he would have learnt something already—not particularly creditable to a compulsory system—about the New Zealand method. "From the standpoints of discipline and decorum, universal military training for home defence is worthy of consideration," says Mr. Short. This passage exhibits the hopeless confusion which invariably characterises the utterances of pro-Conscriptionists. Military service is one thing, military training another; which does Mr. Short mean? If the latter, all its advantages, without any of its disadvantages, can be secured through the curriculum of our schools. If the former, has Mr. Short thought out all its consequences? Conscription, using that term in its popular, if inaccurate,

meaning, would give us, when it had got into full working order, three million men. Now, nobody suggests that even for the present war we want more than 1,500,000 men, so that either we shall be wasting millions a year—which some of us would prefer to see spent on Old Age Pensions at 65, and increased benefits under the National Insurance Act—in training men we don't want, or else we shall be resorting to the old system of the militia ballot, under which a rich man drawn to serve, but not wanting to, could buy a substitute. With regard to home defence, it cannot be insisted too often that the Navy is our first, second, and third line of defence, for the simple reason that, if that were defeated, the enemy need not land a single man—he could starve us into surrender in six weeks. If Germany were to conquer both France and Belgium, we should be compelled to double our Navy, but we need not add one single man to the Army. Thus, the only truth in Mr. Short's statement, "that England can be attacked by land, i.e., France," is the obvious proposition that if Germany ruled France and (or) Belgium, she would have a more convenient base than any she possesses now for naval operations against us, and, apart from the question of our national honour towards Belgium, that was the only reason why we needed to take a part on land in the present conflict. I agree with Mr. Short that our army at Mons was not large enough, but, at that early stage of the war, that was inevitable; there are limits even to the transport powers of our mercantile marine and the protecting power of the British Navy. Surely, Mr. Short is not going to fall into the error of the man in the street—an actual, not a symbolical personage this time—whom I heard saying two months ago: If only we'd taken Lord Roberts's advice—curious how it is being forgotten that Lord Roberts said his scheme was for home defence only—we could have flung half-a-million men into Belgium in 48 hours?

Mr. Short's concluding statement that "Standing aside ourselves, we (a) employ native troops from India, (b) expect our Allies to enforce conscription," is a ludicrous travesty of fact, when we remember (a) that we shall have ultimately, as our total army on the Continent, nearly twenty times the number of the Indian troops, and that the latter have been eager to fight, (b) that our Allies, for their own convenience, adopted conscription long before there was any question of even an understanding between them and us. May I, in conclusion, recommend to your readers Sir Ian Hamilton's monograph on "Compulsory Service" (Murray, 2s. 6d.), and "The Case for Voluntary Service" (King & Son, 6d.)?—Yours, &c.,

FREDK. G. JACKSON.

8, Park-lane, Leeds, October 12, 1914.

THE PUBLIC-HOUSE AND THE ARMY

SIR,—Not temperance reformers only, but also, I venture to think, many others will thank you for your outspoken plea for more drastic Governmental action in regard to the sale of alcoholic drinks to men in uniform. Surely we are not

going to continue to allow the number of our "fit" men to be still further reduced by the public-house and the canteen! Only a day or two ago a daily paper referred to the harm the canteens were doing to the new recruits, and urged that counter attractions should be provided. It is notorious that about one-third of the men who present themselves for enlistment are rejected as unfit, and the country cannot afford to lose the services of any of the remaining two-thirds, especially after it has spent time and money on their training. I would appeal to all to use their influence to reduce temptations as much as possible, not only for the sake of the men themselves but for the national welfare. A few days ago the *Times* stated that "in sternly prohibiting the sale of spirituous liquors Russia had already vanquished a greater foe than the Germans." I shall be glad to send copies of the enclosed leaflet, "Effects of Alcohol on Naval and Military Work," to all who apply to me.—Yours, &c.,

E. T. COWLIN,

Hon. Sec., National Unitarian Temperance Association.

19, Northwood-road, Forest Hill, S.E.,
October 13, 1914.

THE SUSTENTATION FUND.

SIR,—I should be glad if you would enable me to let it be known through the medium of your columns that it is intended to hold a meeting of the Board of Managers of the Sustentation Fund for the Augmentation of Ministers' Stipends at the beginning of November. Should any congregation, which has not already applied for a grant this year, desire to make an application to the Board at this meeting, the Secretary should write to me *at once* for the necessary forms, and should state the amount of the stipend at present paid to the minister.—Yours, &c.,

HAROLD F. PEARSON,

Hon. Secretary of the Fund.

22, College Hill, London, E.C.,
October 14, 1914.

PUBLICATIONS RECEIVED.

MESSRS. LONGMAN & Co.:—Thoughts for Teachers of the Bible: J. Armitage Robinson, D.D. 6d. net.

MESSRS. MACMILLAN & Co.:—Dictionary of Madame de Sévigné: Edward Fitzgerald. Two vols. 8s. net.

MESSRS. WADSWORTH & Co.:—Grapes of God: J. M. Witheron, M.A.

MR. T. FISHER UNWIN:—Dreams: Henri Bergson. 2s. 6d. net.

MISCELLANEOUS.

Cornhill Magazine, Nineteenth Century, Hibbert Journal, The Quest, Review of Theology and Philosophy, Harvard Theological Review.

MESSRS. WILLIAMS & NORGATE have arranged with Dr. W. Tudor Jones to prepare a theological volume which will be published under the title of "The Reality of God."

FOR THE CHILDREN.

AMONG THE BIRDS IN OCTOBER.

"HAVE you seen any fieldfares yet? Have the redwings come to your neighbourhood?" These are the stock questions asked in early October by those people who pay attention to bird migration. The fieldfare and redwing are near relations of the missel thrush, the song thrush, and the blackbird. Unlike them, however, they are only visitors to Britain. The sea which they must cross in order to winter with us is the one now most talked of in Europe, nay, in the whole world—the North Sea. While armies of men have been mustering in central Europe, armies of these birds have been mustering in northern Europe, and many a look-out man on the North Sea, or coastguard on our eastern shores has seen, or will soon see, vast flocks of them passing high overhead on their way from Norway.

Sometimes a stream of redwings will take a quarter of an hour to pass a given spot. When they reach our coasts they separate into small flocks which haunt our fields by day, and roost in the woods at night. Everybody who is familiar with the redwing will tell you that it is seen in flocks, yet this rule has exceptions, for the first live redwing I ever saw was quite alone. I was sitting on Wythop Fell one 4th of October, watching a squirrel romp among golden brown bracken stems, when a bird shot past me with a flight that struck me as not quite familiar. So I watched while it settled on a crab apple tree some fifty feet below me. Only its head could be seen among the leaves. Now its general appearance when flying had made me think of a song thrush with a peculiar flight, but it had seemed a little shorter and slenderer than that bird usually is, and no song thrush has what I now clearly saw above the russet crabs and leaves—a very broad, clear yellowish-white stripe running from the beak over the eye and down towards the nape. I had a strong suspicion as to the identity of my bird, and sat absolutely still so that it should not be aware of my presence. It must have been tired, for it sat on as motionless as myself for many minutes. "Let me but see the side of your body, you motionless birdie, and I shall know whether my guess is a right one." He might have heard that unspoken appeal, for he moved to a twig a few inches higher, and there was the mark I had waited and wished for—a clear patch of bright brownish red running down his side below the wing. Now none but a redwing can lay claim to that special chestnut patch, and I knew well that if my bird would but lift his wing and show me its under side, that too would be chestnut red, and the feathers tipped with orange.

Since then my redwings have all been true to their family instinct, and have only let me see them as members of a flock of wary birds feeding in meadows, or hurrying at the least alarm to shelter in the wood close by. Sometimes they have been associated as a flock with fieldfares, their cousins; but the two flocks

have not really intermingled. It has been redwings mainly on the right, fieldfares with their extra inch and a quarter length and their slate-grey heads and rumps on the left. The habits of the two flocks were a little different, too. The General Fieldfare of the day never failed to give the command, "All move towards this way!"; and no matter what the temptation might be, no fieldfare strayed towards the opposite side. Both redwings and fieldfares were after the same kind of food in the main, namely, insects, worms, and grubs on the ground, and soft fruits in the bushes and trees. When frost hardens the soil you must look for these birds among the trees which bear berries, even hard ones, the hawthorn, privet, and ivy. Startle the feeding flocks ever so little, and the leaders signal with a loud "chack!" Off fly the fieldfares to settle in the nearest high tree, heads all turned one way; away go the redwings to a wood, if there is one, to other single trees if there is not. The fieldfares are the noisiest, especially at roosting time, or towards it. You may hear them clamouring like so many sparrows, only their note is a "chack," not a chirp, and can be heard a long way. The redwings are quieter birds, and settle for the night with far less fuss.

If you want to add these two winter visitors to the list of birds you can recognise, you must lose no good opportunity of seeing them. Make the most of the bright days, for dull days are many in winter, and these foreign thrushes are very knowing about taking cover in the fields. On a dull day it is not easy to see them, as they move slowly among rotting potato tops, or over rough pasture land dotted with withered brown thistle stalks, or faded ragwort. By the end of April the redwings will have left us, and in May the fieldfares will follow.

EMILY NEWLING.

MEETINGS AND GENERAL NEWS.

KING'S WEIGH HOUSE CHURCH. WELCOME TO DR. ORCHARD.

DR. W. E. ORCHARD began his ministry on October 4, and was formally recognised at a meeting held on Wednesday, 7th inst. The upper rooms of the institute, which appeared to be newly decorated, were used for tea and reception, and at 8 p.m. a crowded meeting was held in the lecture room on the ground floor. The chief speakers were Principal Selbie, the Revs. R. Roberts, Moderator of Crouch Hill, and Dr. Orchard.

Principal Selbie's remarks were significant of the trend of the times. He discouraged denominational distinctions, and thought the less said about them the better. Dr. Orchard had a message of his own, and his theology and outlook were wider than any denominational barriers. To-day there is an opportunity to speak out boldly, and the need was for absolute reality and sincerity of

utterance in speech that could be easily understood. A man with a message was never limited to his own mentality, he partook, too, of the thought and feelings of those whom he addressed. Congregational principles were hard to live up to, but in themselves they represented the ideal Church.

The Rev. R. Roberts said that while the Presbyterian Church deeply regretted his loss, yet it had to admit that at the moment there was no field of activity within it open to Dr. Orchard so important as that offered by King's Weigh House. Dr. Orchard was out for the Kingdom of God; he had come to them at the right time; they were at the end of an epoch.

Dr. Orchard acknowledged the serious wrench the change meant for him, and spoke humorously of the mild discipline of the Presbyterian Church. He never expected to go back to it, but hoped always to belong to the Holy Catholic Church, and looked forward to the time when their present divisions will have disappeared. He did not mind creeds; he knew of none he could not accept, interpreted, of course, by the theological education he had received. Speaking of his plans, he said he hoped to develop their worship, and they were not to be frightened by anything he might do or was reported to be doing. Before he was a Presbyterian he had been an Anglican and still leaned to Anglican reverence and order; he was in favour of forms of worship, so that there should be at least some part of the service where the libertine mind could not have its way. The Church was the body of Christ, the mode of expression of his spirit. His key-note would be "reconciliation" of the old thought with the new; by that he did not mean compromise. He wanted to make the Church a centre of inspiration, an expression of the ideas of the Kingdom of God. While he did not care about names, he wanted to be a Christian; there was nothing wider than that title properly understood, and the freedom he asked for was freedom to express the old truths as well as the new. A shortened evening service in the church followed.

MANY of our readers will be interested to hear that a series of Sunday morning sermons will be delivered by Dr. John Hunter in the Æolian Hall, New Bond-street, W., commencing on October 18. The service will begin at 11 o'clock, and among the subjects chosen for the discourses are the following:—"The Living God: God in the Life of To-day" (October 18); "Our Invisible Allies and Helpers"; "The Long Day of God, or the Slowness of Progress"; "The Reality of the Unseen and the Power of Recognising It"; and "Not One World at a Time, but Citizens of Two Worlds all the Time."

TEMPERANCE Sunday is fixed this year for November 8, and it is hoped, especially in view of the urgent need for strengthening the hands of all temperance workers at the present time, that it will be observed in the churches and schools throughout the land. The National Temperance

League has issued a striking poster in which a patriotic appeal is made to the people of the nation to abstain from alcoholic drink during the war, and a leaflet on the "Effects of Alcohol on Naval and Military Work" is being widely circulated. The poster and leaflet are being sent by the secretary of the National Unitarian Temperance Association to all affiliated societies, and in addition to this the Association has made arrangements to hold an Essay Competition open to members of Sunday schools, bands of hope, boys' own brigades, girls' life brigades, scouts, and children's guilds. Particulars as to rules, &c., will appear in the December issue of *The Sunday School Monthly*, *Young Days*, and the *Unitarian Monthly*.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Cambridge.—The services in connection with the Unitarian Free Church will be resumed on October 18, at 11.30, in the Liberal Club Rooms Downing-street. Many prominent ministers have promised to preach during the term, and the committee would be glad if information about these services could be given to any members of other congregations who may be at Cambridge.

Holloway.—On Thursday next, October 15, at 8 p.m., under the auspices of the Liberal Christian League, the Rev. J. J. Poole will lecture on "Rheims and its Cathedral." The meeting will be held at London College, 409, Holloway-road, and friends are invited.

Ilkeston.—We regret to announce the death of Mrs. Shakespeare, widow of the Rev. W. Shakespeare, who was minister of High-street Chapel, Ilkeston, 1862-1887. Mrs. Shakespeare, who was a first cousin of George Eliot, had long been associated with the educational and philanthropic work of Ilkeston, and had the pleasure of living to see her eldest son chairman of the Education Committee and Mayor of the town. She was in her 83rd year.

London: Blackfriars Mission.—The anniversary service was conducted on Sunday evening, October 11, by the minister and warden, the Rev. W. J. Piggott, who preached on "The Church as the Pillar and Ground of the Truth." The Open Air Mission has resulted in winning several recruits for the church, and in the founding of a Lend-a-Hand-League. The Young Men's Club has sent 22 members out on active service, and 15 others connected with the mission have also volunteered for the defence of their country. We regret to hear that Mr. Piggott has recently suffered a great bereavement in the death of his father.

London: Kilburn.—A social evening to welcome the Rev. F. and Mrs. Munford will be held on Monday, October 19, when the Revs. G. T. Sadler (of Wimbledon), Henry Gow, F. Munford, B.A., and others will speak. The chair will be taken by the Rev. W. Copeland Bowie.

Northampton.—There are now 17,000 Territorials in Northampton, and of these 100 are billeted in the school connected with the Unitarian Church, the greater part of which has been taken over by the military authori-

ties. The ordinary winter activities are consequently rather in abeyance, and all the workers are meeting in various ways the demands made upon them by the war. A large Red Cross working party has been organised, and the ladies of the congregation are also engaged in other kinds of work on behalf of the soldiers in the town. Their kindness is much appreciated. The Rev. W. C. Hall is giving attention to the men connected with Unitarian congregations in Cheshire and Wales, of whom a good number have reported themselves. The services are being attended by these and others in steadily increasing numbers. Some have joined the choir, and two have sung solos. A daily service of public prayer is being held in the church.

Stand.—A very successful gathering took place in the schoolroom of the Unitarian chapel, on Saturday last, to welcome the newly appointed minister, Dr. Thackray. About 280 persons sat down to tea. At the meeting afterwards encouraging speeches were delivered by the Chairman (Mr. J. Taylor Jones), Mr. R. Jones (school superintendent), Miss Philips, and others. The Rev. E. D. Priestley Evans offered a welcome on behalf of neighbouring Unitarian Churches, the Rev. O. Gregory (Stand Independent Church), on behalf of the churches of other denominations—Mr. H. Barrett (Huddersfield Church), Rev. W. R. Shanks (Yorkshire Union), and the Rev. H. McLachlan, of the Home Missionary College. Dr. Thackray and Mrs. Thackray made a suitable response.

Wellington (New Zealand).—The Rev. G. Ernest Hale, B.A., of Melbourne, has been appointed minister of the Unitarian Free Church, in succession to the Rev. W. Jellie. The pulpit has been vacant since August of last year.

Women's League.—Miss Brooke Herford writes: "A number of fine large parcels of clothing for the refugees and other purposes have arrived at Essex Hall. Some are addressed to the Women's League, but bear no indication as to the kind donors. May I, through your columns, say that all such parcels should have on them the name and address of the sender, or a card be sent in advance to advise us of their arrival? Also, that in the cases of gifts for the refugees, it is better to send direct to the care of Lady Emmott, Belgian Refugees' Committee, 23, Warwick-square, E.C."

NOTES AND JOTTINGS.

FLOATING HOSPITALS.

A new way of utilising the splendid system of waterways in Northern France has been found by the Union of the Women of France, who have inaugurated a service of hospital barges for the wounded. These floating hospitals can be easily moved about, and, with their complement of surgeons and nurses, will be able to render valuable assistance to the field hospitals, the resources of which are already severely taxed. The first barge, which has been named *L'Île de France*, will accommodate 40 wounded men and two surgeons. It is believed that it can make the journey from the front to Paris in less than three days.

A BELGIAN TOYSHOP.

Everyone who buys a toy at the shop opened by the Belgian Minister at 21, Old Bond-street, on Monday will have

the satisfaction of knowing that he is doing something to relieve the misery of the heroic people who have, so far, been the heaviest sufferers through the war. A number of the toys are being made by the Belgian refugees in our midst, but quantities have come from France, Russia, and Japan. They are all very moderately priced, and every penny of profit is to go to the Belgian Minister to be used for the sufferers in Belgium.

WOMEN AND THE WAR.

The Free Church League for Woman Suffrage has issued a declaration, which anyone can sign who wishes to do so, respecting the attitude which it is hoped sympathisers and supporters will take during the war. The declaration consists of the following clauses:—(1) I promise to pray or will, once a day, that war may soon end. (2) I promise to refuse to believe evil reports of our enemy, unless substantiated after reliable investigation. (3) I promise to think and talk of a settlement that will prevent war again, such as a League of Europe, with a Central Council, to decide international relations. (4) I believe that a great safeguard of peace would be the influence of women in the Councils of the State. Copies may be had, price 3d. for 6, postage included, from the secretary, F.C.L.W.S., 13, Bream's-buildings, Chancery-lane, E.C.

AT THE SOUTH POLE.

If anything can call forth greater powers of endurance than those which are faced by the soldier in the trenches, especially in cold, wet weather during periods of enforced inaction, it must surely be the hardships of a long winter in the Polar regions, when food is very scarce, and there is not even the excitement of conflict to warm the blood and break the deadly monotony. In his book on "Antarctic Adventure: Scott's Northern Party," which has just been published (Unwin, 15s. net), Mr. Raymond E. Priestley, who joined the expedition as a geologist and meteorologist, gives a remarkable account of the sufferings which he and his companions endured when they were cut off from their base of supplies during an exploration of the shore of Ross Sea, between Cape Adare and Mount Terror. Their days were spent for the most part in their sleeping bags in a cave, with nothing, apparently, to interest them but an occasional boxing match, the quaint habits of the penguins, and "food dreams" from which they awoke to the actuality of half rations, including one miserable biscuit a day. The eating of the biscuit was a solemn performance, prolonged as much as possible in order that the sensation of having a good meal might be enjoyed and the cravings of hunger tricked, if not kept at bay. When the biscuits were under-baked, and not crisp, the enjoyment was greater, for they could be slowly nibbled. "I have nibbled and nibbled round the edge of such a biscuit," says Mr. Priestley, "until it had all disappeared without my having ever had a fragment in my mouth of such a size that I could feel it crunch under my teeth." Then, he tells us, he

could lie back in his sleeping bag feeling that he had got the maximum enjoyment out of the meal.

CHILDREN AND EMPLOYMENT.

We referred in a recent issue to the effect of the war on child employment, and the necessity for some plan being adopted by which boys and girls may be protected from the danger of running wild in the streets. The National Education Association recommends that children about to leave school should be retained, by persuasion, or (where possible) by new bye-law. No child to leave school to seek employment whilst those who have already left are unemployed. It is suggested that the local education authority use freely their power (given by section eleven of the Education Act of 1907) to aid by bursaries the instruction in public elementary schools of scholars who are allowed by law to attend but are not compelled to do so. The scholarships to be awarded for capacity, attendance, and, at discretion, according to financial needs. This is better than charitable relief. Children who have left school and entered employment but are now unemployed should be gathered as firmly as possible into convenient premises under the supervision of the education authority. Voluntary help might be employed freely; but the supreme control should be in the hands of a person with the experience of a trained and responsible teacher, so that these young people may be restored as far as possible to the influence of school discipline and educational control. It is estimated that the number of children in England affected by the war either by inability to obtain employment on leaving school or by losing the employment they have recently obtained may be easily 500,000 or 1,000,000 during the coming winter.

THE PHYSICAL AND MORAL QUALITIES OF THE CHINESE.

In "Some Roads Towards Peace," a pamphlet written by President C. W. Eliot after his trip round the world, and published by the Carnegie Endowment for International Peace, some account is given of the physical and moral qualities of the Chinese which came under his observation. "One cannot be even a few days in contact with a crowded Chinese population," he says, "without being deeply impressed with the laboriousness, industry, patience, and cheerfulness of the people as a whole. It was my first sight of a country in which the principal source of mechanical power was human muscle. I had never before seen a city's traffic for both passengers and freight conducted chiefly by men, pulling or pushing small carts on one wheel or more, and carrying enormous burdens on their backs. I had never before seen women managing large rowboats without any assistance from men, and often carrying babies on their backs while rowing. I had never before seen a labourer's life so strenuous during long hours, and so absolutely devoid of comfort during eating and sleeping, as one sees it in all Chinese cities. The tough physical and

moral qualities of the Chinese obtrude themselves on the stranger's notice from the first moment of his arrival in the country, and show him why the hundreds of millions of Chinese have arrived at our day through every possible hardship and suffering, through unknown centuries of despotic government, through pestilence, droughts, famines, and floods, and are here in unnumbered millions to take part in a very extraordinary governmental transformation."

"POTSDAM GUARDS OF LEARNING."

In an eloquent plea for history which is also literature which he published last year, Mr. G. M. Trevelyan refers in the following significant terms to the limitations of German learning:—"And who is the Mother Country to Anglo-Saxon historians? Some reply 'Germany,' but others of us prefer to answer 'England.' The methods and limitations of German learning presumably suit the Germans, but are certain to prove a strait-waistcoat to English limbs and faculties. We ought to look to the free, popular, literary traditions of history in our own land. Until quite recent times, from the days of Clarendon down through Gibbon, Carlyle, and Macaulay to Green and Lecky, historical writing was not merely the mutual conversation of scholars with one another, but was the means of spreading far and wide throughout all the reading classes a love and knowledge of history, an elevated and critical patriotism, and certain qualities of mind and heart. But all that has been stopped, and an attempt has been made to drill us into so many Potsdam Guards of learning."

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October

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25. Rev. S. H. MELLONE, D.Sc. M.A. (of Manchester).

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